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The Non-Subscribing Presbyterian

No. 402. APRIL, 1940.

THE MASTER. THE CHURCH. LIBERAL CHRISTIANITY.

"One Lord, One Faith, One God and Father of all."—EPH. IV. 5, 6.

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NOTES AND NEWS.

In the Law Courts, Belfast, recently, a case came up, which involved learned counsel in the discussion of Comparative Religion, Philosophy and Science, a discussion which was carried on with all dignity and seriousness worthy of so exalted a theme. The late Prof. Max Muller maintained that Comparative Religion was only a section of the larger Science of Religion, and what that means, may be gathered from glancing over a Syllabus of the Fellowship of Faiths, which last year had the use of London University, for its Conference. Delegates from all over the world were present, and it was a sign of the growing mutual tolerance of the times that in connection with the Conference, special services were held in St. Paul's, and Canterbury Cathedrals. When Christians, Hindus, Buddhists, Muhammadans, Parsees find it possible to join together in mutual worship, the admonition of St. Paul to compare spiritual things with spiritual, has a significance beyond the bounds of the Christian Religion. It becomes apparent that what St. Paul describes in I. Cor. II. 7.—"The wisdom of God in a mystery," or "the Divine Wisdom in the cult,"—"which none of the princes of this world knew, or they would not have crucified the Lord of Glory,"—has its counterpart in other Great Religions,—e.g. Hinduism has its Gupta Vidya. That is the great unifying force which holds strong, the world over, "the unity in the midst of diversity," the synthesis of religion, science and philosophy. Professor Max Muller maintained: "He who knows only his own religion, knows none."

* * *

We print in this number a letter from Dr. Agnew in his own forcible style. It certainly contains much that all Non-Subscribers should think over. We also print a list of contributions to York Street Endowment Fund. We have ceased to wonder at anything accomplished by that enthusiastic congregation. They have not only cleared an old Church of debt but rebuilt it completely till it is no longer recognisable, and done this almost unaided in most difficult times handicapped for want of space and are now setting out to endow it so that it may be secure for all reasonable time; and even this they plan to do mostly themselves having raised £500 already in addition, to the £600 which they have raised annually for many years. It is to ease this burden which no congregation could be expected to continue to carry that the Endowment is being attempted. However great the sum raised it will still leave more to be raised annually than most Congregations would care to face even once in a lifetime, and no one can make the usual objection to Endowments in this case. We have long wished to see our movement progressing. It has progressed here beyond measure and those who have helped it to do so now ask for less than might be spent on Missionary Meetings in the bare hope of getting a few converts in order to secure it for the future. The Non-Subscribing Church without York Street is unthinkable now and we know that many will give and give gladly before the end of the year. It will be a demonstration ot the fact that enthusiasm still lives amongst us.

* * *

May, 1940, number published on Saturday, April 27th. Copy sent in before 20th April, will be received by Rev. John Barron, Ballywalter, Co. Down.

PULPIT SUPPLY.—The Rev. W. Eakin, 103 Greenore Street, Belfast.

MENTIONED IN DESPATCHES.

—:o:—

L. A. C. MATTHEW WILSON.

One name in the last R.A.F. honours list was that of L. A. C. Matthew Wilson, a member of Comber Unitarian Church. Matthew Wilson was a loyal member of the Church and Sunday School. He was an accomplished actor in the ranks of the Unity Players. Since joining the R.A.F. nearly five years ago his application and steady endeavour have brought recognition and promotion. His coolness under fire and great presence of mind as the wireless operator has caused him to be officially recommended. He has had his air-gunner's badge given him. We congratulate him and wish him further success; also a safe return and happy landing.

Letter from a Finnish Mother to her Evacuated Child.

(NOTE.—This letter appeared in one of the Dutch daily papers on the 21st January, 1940. It was written by a mother and father to their little child who had been evacuated following the Russian attack on Finland. It is characteristic of the mentality of the Finnish people. It is reproduced from "St. Michael's News," Naarden, Holland).

My own, my beloved boy, you are still a child, my boy, and you understand nothing at all of the cruelty and meanness in the world to-day, and which now comes to our Fatherland. You live still peacefully in your own little world and mother is happy and thankful that you know nothing of all that. You know not what it means to miss father and mother, and if God so wills, it may even happen that you will not see us again, that you will never more be kissed by father, nor be held in mother's arms. You have even no photo of us. You are still so small a child that you can no longer remember how we looked. So mother writes you this letter on this gloomy evening and Bo, my little boy, lay these words in the depths of your heart for as long as you live.

In the first place, my dear child, mother will try to give you a picture of your own father, whom mother so deeply hopes you may resemble when you grow up. Friendly and kind-hearted must you be, always honest, and straightforward, good and helpful. From what I know of the little traits in your character, you will have the same happy outlook on life as your father, and Bo, my little boy, try to keep this whatever happens. Do not let anything in life frighten you, my lad.

When there comes peace here once more, dear little Bo, come back then and visit your glorious country; come to the place where your cradle stood in your happy home. Sit on the stone near the tree that grand-papa planted at your birth. Listen to the wind through the birches and it will tell you of father and mother and your happy home, of your grand-parents who walked all the way there to see you. And it will tell you of your Fatherland, of your big house and of the war which we are now waging.

To-night mother goes away. She has a large Red Cross on her arm and on her fingers the rings as a remembrance of your father. Mother, in her grey uniform, carries at her heart your photo together with that of father.

And now lastly my son, should you ever feel lonely in your life and all seem dark around you, then fold your hands and pray calmly to God who protects children and loves them. It was grandmother who taught mother to pray and you learn it from us.

Good-bye, mine own beloved boy. Mother's last thought will be with you, dear little Bo.—Your Mamma.

Father and mother are now both at their posts. We think of you dear one! As you grow older, protect your Fatherland in like manner.

SUBSIDY FUND.

Contributions should be addressed to Rev. A. Davison, Dromore, by whom they will be gratefully acknowledged.

PULPIT SUPPLY.—The Rev. J, Shaw Brown, 1 Greenmount Avenue, Manse Road, Bangor.

REPORTS.

Warrenpoint.—Stimulated largely by a visit from the Presbytery of Bangor, this old congregation has to report another year of progress in 1939. As suggested by the Presbytery, following the re-discovery of the old Communion Plate, half-yearly Communion services have again been instituted after a lapse of over thirty years. New trustees of all the congregational property have been appointed recently; there being none at all for more than fifty years, and rules for the administration of the graveyard have been drawn up. These things, together with minor matters, such as the revision of the fire insurance policy and repairs to the Sexton's house, are the outward signs of the very fine working spirit that actuates this steadily growing congregation. The number of stipend-payers now stands at the new high record of thirty-two, and the Church is in a better financial condition than for many years past.

The outstanding event of the year was probably another visit, that of the York Street congregation last July, and the uniting of both these peoples in a short service of worship in the ancient Meeting House, was exactly what new members of Warrenpoint needed to show that they had not joined a moribund denomination, and at the same time was surely more than just a mere pleasure to our city friends.

A matter of deep regret to all the members was the news received last month concerning Able-Seaman James Larmour, son of one of our oldest members, who was killed in action on one of His Majesty's ships. The sympathy of the whole congregation was conveyed to the Larmour family and was given expression at a special Memorial Service conducted by the Rev. John McCleery on 18th February last. Needless to say there is much activity amongst the women of the congregation who, in their own homes, knit, sew and prepare various comforts for our fighting men, and are at present considering the possibility of a monthly meeting to further their common interests.

Comber.—Despite "black-out" and prevailing 'flu epidemic there was a very good attendance of members at the annual meeting, held on Tuesday, 27th of February, in the Schoolroom. To everyone's regret our much loved chairman of committee—the Right Hon. J. M. Andrews, was not in his usual seat in the place of chairman, owing to illness. We missed his genial and fatherly interest in the congregational matters. To our great pleasure his seat was occupied by his son — thus continuing a happy family tradition unto the third generation.

It was a very happy meeting because our treasurer, the Hon. Lord Chief Justice Andrews, was able to give statistics to show that stipend and collections had increased, that the church and school property was in very good condition and that he had a substantial credit balance on the year's work. As the Church had now completed its hundredth year of service he could say that the Church, judging from records, was never in a healthier state than it was to-day.

The chairman, Mr. J. L. O. Andrews, moved the adoption of the year's report as read by the hon. sec., Mr. F. J. Orr. This was seconded by Mr. D. Morrow and passed with acclamation. The accounts of the Sunday School, the Poor's Fund, the Choir, were all read and showed a very good state of affairs. The appointment of office-bearers was moved by Mr. R. Dugan, and seconded by Mr. H. Smiley. A sincere vote of thanks to the teachers for their loyal work in creating a new generation of loyal workers in the Church was moved by Mrs. Davies and seconded by Mr. Hugh Ferguson. Mrs. Cecil Andrews thanked the choir for its good work and splendid music—this was supported by Mr. Alex Simpson and responded to by Mr. D. Munn, who spoke of the enthusiasm of the choir—their regular attendance at rehearsals and their eargerness to learn. He gave high praise to the hard work put in by the honorary organist, Mrs. Hugh Smiley. Mr. F. J. Orr moved that a vote of thanks be given to their minister, the Rev. Glynne Davies, for his zealous work amongst the young people —his high standard of pulpit work and his welcome visits to their homes. Mrs.

Davies was also thanked for her work and good wishes for success were extended to the sons of the Manse, Ivan and Glynne.

Mr. Henry McCormick seconded this vote of thanks in a happy manner and it was passed by acclamation. The chairman in conveying the thanks expressed his own good wishes—saying that Mr. Davies had had a good run of 21 years at Comber and he could safely say he was good for another good innings.

Mr. Davies, who was suffering from an extremely bad cold, conveyed his thanks to all those who had helped to place the Church in such a good condition. To the treasurer for his unremitting labours—even to the extent of literally taking off his coat to make the church grounds as they should be. To the teachers for steady work, saying that they had an ideal superintendent in Mr. W. Galbraith, to the choir for their beautiful music, which enhanced the value of the Sunday services, under the direction of the choir-master, Mr. W. Munn; to the Women's League, who had done excellent work and were looking after the interests of the men who had joined the forces. They contributed to various Church charities and Church funds and maintained a friendly fellowship amongst the women of the congregation. The Young People's League had met regularly and had entertained the soldiers on one occasion. Miss Helen Ferguson, the hon. sec. of the Women's League, presented a good account of the year's work.

Ministers' Conference. — The 358th Conference was held on Monday, February 11th 1940, in "The Hall of Mirrors," at "The Carlton," Belfast, the Rev. Dr. A. L. Agnew being the host. It was with regret that the brethren heard of the illness of the Rev. C. Simpson, of Ballee, and of the Rev. Principal Cross, a late member of the Conference.

The Rev. Osborne Rowland read a paper on the subject of "Apathy," and stated that he had listened to many helpful talks and discussions in these meetings, but one persistent note had impressed itself on him, viz.:—the evidence of anxiety concerning the apparent apathy in our Church. Recently he had been turning his attention to some of the leading political figures in the last half century, and thus getting somewhat into the religious and political feeling of their day. To-day the subjects which years ago caused deep and wide-spread popular excitement, seemed to have lost interest to-day. It is becoming more and more difficult to work up public feeling on any social, moral or religious question. The passing of Mrs. Despard brings to mind, the sacrifice and enthusiasm which won the vote for women — what proportion of women now exercise their vote? Gladstone's scorching words concerning atrocities in the Near East, have they a parallel against the heart-rending cruelties perpetrated to-day? We have endured such a deluge of horror, that we arm ourselves with a sort of refusal to let ourselves be worked up, whatever the news through radio or newspaper; and we are tempted to put it all on one side and let the world go by, for the simple reason we can do nothing about it. Human nature, surely has not changed, but simply has had more pent-up indignation to carry than it can stand. If there was anything it could do about it, that would make a difference to "the nailed fist" over the lives of innocent people who only desire to live in peace. But, there may be, an even deeper reason for our apathy, which is not natural and excusable! If the man in the street believes in God at all, does he not suspect that God is on the side of the mighty? and that whatever may have been the case in the past, we now live in an iron age and we have to be realists!

The Bible, once so powerful in its influence on national character emphasises the fact, against all outward appearances, that God chooses the weak things of the world to confound the strong. But, to what extent is the Bible read, to-day, and is not the decline of the belief in these great principles one of the reasons we have ceased to believe in ourselves; hence the apathy?

Certain elements in the British character are outstanding, a deeply-rooted conservatism, and a radical inde-

pendence which has been fostered by the Bible. We admire the courage of a small people, unconquerable in the face of great odds, with strong faith in God and the right. Whether losing, whether winning, at least he can keep his soul alive.

There were many points in the paper, which afforded topics for discussion, which was resumed round the tea-table, where a repast worthy of the house was provided.

Killinchy.—The annual congregational meeting was held in the Bishop Hall, on Wednesday evening, February 21st, at 8 o'clock. At a meeting of committee held the previous week it was deemed advisable to confine it strictly to business and so dispense with the usual musical programme. Among the many matters discussed was the question of asking the young people to become stipend payers, this was finally put in the form of a proposition and passed unanimously. The report revealed a successful year's working. After the usual business of re-election of committee and office-bearers the meeting adjourned for further friendly discussion over a quiet cup of tea kindly provided and dispensed by the ladies.

The Killinchy Unitarian Players presented "Professor Tim," a three-act comedy, by George Shiels, on Friday, 8th, and Saturday, 9th March, in the Bishop Hall. On both nights the hall was filled to overflowing. The acting was worthy of every praise, all of the members taking part are to be congratulated on their excellent performances. The audience showed their appreciation of the play,, as many who came on the first night came back for the second night — people came from far and near. Rev. A. M. Bell, B.A., in a few well-chosen remarks introduced the play, and thanked the audience for their support, and also the musicians. The cast was as follows— John Scally, a farmer, Frank Osborne; Mrs. Scally, his wife, Mrs. H. Morrow; Peggy Scally, their daughter, Miss Susan Osborne; "Professor Tim," Mrs. Scally's brother, Hugh A. Kelly; James Kilroy, a rural councillor, Craig Kenmore; Mrs. Kilroy, his wife, Miss Jeannie Gilmore; Joseph Kilroy, their son, Wm. Stewart; Hugh O'Cahan, a sporting farmer, Jim Osborne; Moll Flanagan, his house-keeper, Miss S. M. Hay; Paddy Kinney, his groom, James Stewart; Mr. Allison, an auctioneer, John H. Fitchie. The music was supplied by Messrs. Boston, Ross, Greenaway, and Hamilton, of Belfast, to which we are deeply indebted. The lighting arrangements were looked after by Messrs. J. R. and Gerwyn Williams, to whom thanks are due. We also thank the ladies who entertained the members to tea after each performance, to the members of Church committee, who acted as door-keepers, and the ticket-sellers.

Ballyclare.—The annual meeting of the congregation was held in Victoria Hall, on Thursday evening, 22nd February, at 7 o'clock. There was a very good attendance of ,members, scholars, and friends. After the business meeting, at which Mr. James Mc Clean presided, tea was served by the ladies of the congregation. This was followed by a musical programme, to which the following contributed: Miss Doreen Wilson, Mrs. Moore, Lily and Roberta Moore, Mr. J. Crooks, Mr. S. Horner, Mr. H. Peoples, Wynard Taylor and Gordon Moore. The accompanist was Mrs. Moore, A.L.C.M., organist of the Church. A very enjoyable evening was brought to a close with the singing of "Auld Lang Syne."

Mountpottinger. — The Temperance Committee of the Non-Subscribing Presbyterian Church held a Temperance Rally in Mountpottinger Schoolroom, on March 6th, 1940. In the absence of the Moderator, who was kept indoors with a cold, the chair was taken by Mr. C. J. McKissack, and the address was given by Mr. J. Eliot, the Secretary of the Irish Temperance Alliance. The audience, numbering between 50 and 60, was evidently impressed by the chairman's remarks and the address, and some of the young people afterwards signed pledge cards. A vote of thanks to the speaker was moved by Mr. H. Thomas, and seconded by Rev. J. Eakin. After an interval for refreshments, Mr. E. H. McCullough officiated at the piano for singing and dancing.

Men's League.—The monthly meeting of the Belfast Chapter was held in the York St. Hall, on Friday, March 15th. The Rev. A. L. Agnew, President, occupied the chair and after the ordinary business the Hon. Sec. gave his promised talk on "The Science of Politics." The discussion which followed indicated the keen interest in the subject and more members than previously took part. "It was a 'great night,' 'good crack!' " supported by the genial substantial hospitality of the ladies of the York St. congregation. The next meeting will be held in the York St. Hall, on Friday, April 26th, the subject being "Federal Union," and the speaker Mr. T. A. Logan.

Belfast Domestic Mission. — The special annual services were held on Sunday, March 3rd, the preacher being the Rev. Henry Hall, of Downpatrick, who took service at the First Church in the morning, at the Mission in the afternoon, and at All Souls' Church in the evening. On the following day the annual business meeting of subscribers took place in the Central Hall, presided over by Mr. C. J. McKisack. The committee's report, the Ladies' committee report, and the Missioner's report, were approved and adopted, as was also the Treasurer's statement of accounts. The meeting was later addressed by the chairman, by the Rev. Henry Hall, and by the Missioner (the Rev. W. Osborne Rowland). All alike stressed the real need for such work as the Mission was doing, and appealed for continued support of its activities. Mr. Hall was warmly thanked for his services on the previous day, and for his attendance at the meeting. Mrs. Florence Newman was re-elected secretary, and Mr. McKenzie treasurer. At the conclusion of the meeting, tea was kindly served by members of the committee.

Banbridge.—A very happy company gathered in the Session-room to a cup of tea, and then a presentation. It was a wedding present to a very faithful Church member and singer in the choir—Miss Susan Wilson, now Mrs. Cruickshanks. 'Himself' was present, of course, and was given a right hearty welcome into our fold, for he is now one of us. Mrs. Godding made the presentation, expressing the real pleasure it gave her to hand over a token of appreciation and esteem of all to such devotion. Also in welcoming Mr. Cruickshanks, she said she hoped the couple would be long spared to a happy useful life together. The present was a low-seated armchair with cushions to match. Miss Sadie McKeown, Mrs. Russell Martin (on behalf of the Y.P.L.), Mrs. Helen Stevenson and others added their tribute. The minister also congratulated both, and especially Mr. Cruickshanks, for deciding to follow his wife into our Church. He recalled, as had done all the preceding speakers, that Susan's father had had a noble influence upon her for he indeed had been an exceptionally splendid servant of the Church. He reminded them that children often followed in their father's steps! Mrs. Susan Cruikshanks in feeling words thanked one and all on behalf of herself and husband for the gift which will be cherished for long, and for the all too kind words that had accompanied the gift.

Women's League—The annual meeting of the Ulster district was held in the Rosemary Hall, Belfast, on March 15th. The service at 3 p.m. was conducted by Miss Munford. The meeting was well attended, eleven branches being represented. The retiring President, Mrs. G. Gardiner, B.A., of Holywood, was thanked for her tireless and faithful service during the three years of her presidency, during which two new branches were formed. The League is very appreciative of her splendid work and hopes that she will continue to be present at all future meetings. Mrs. Cecil Andrews, of Comber, was elected President of the Ulster district. The following officers were re-elected:—Secretary, Mrs. Taggart; Assistant Sec., Miss Montgomery; Treasurer, Miss Laird; Friendly Links Sec., Mrs. E. Thompson; Fellowship Sec., Mrs. G. Davies; Publications and Publicity Sec., Mrs. F. A. Robinson. Reference was made to the loss through death of four members, Mrs. Marsden, Miss Susan Malcolm, Mrs.

Magill, and Miss A. Graham. Branch Secretaries read reports of the work done during the winter months. Members of most branches are working at Hospital Supply Depots, knitting for comforts for the forces, knitting for the World's Service League and for the Soldiers', Sailors' and Airmen's Families' Association. The Fellowship Sec., Mrs. G. Davies, reported that she is writing letters and sending parcels to fifty men and boys connected with our churches, who are serving with the forces. This great work she has undertaken is very much appreciated by all League members. She will be very pleased to receive gifts of comforts or money in order to carry on the work. A 'bring and buy sale' was held after the meeting and £5 or more will be added to the Comforts Fund as a result of this little effort.

Mountpottinger Women's League.—A meeting of the League was held on the 28th February, at which a talk was given by the President of the District League, Mrs. Gardiner, of Holywood. Her subject was "Old Belfast." This was a very excellent and instructive talk, after which Mrs. Gardiner had quite a number of questions to answer, the members present showing themselves very interested in the subject of the paper. The members have been very busy during the winter knitting comforts for the forces. About 100 garments have been sent off to these forces.

First Church, Belfast.—The annual meeting of the congregation took place on January 22nd, under the chairmanship of Mr. T. H. McMurray. The Committee's report revealed a year of quiet, but steady, progress. Spite of losses in membership by death and removals, the constituency was larger at the close of the year than at the beginning. Attendances at public worship have also, notwithstanding difficulties occasioned by black-out and other war-time conditions, been well maintained. The various institutions are all active and in a healthy condition. The congregation looks to the future with quiet confidence and hopefulness. The Sunday School prize-giving was held on Friday, March 1st. An excellent concert, including a one-act play, was presented by junior and senior scholars, and was enjoyed by a goodly company of parents and former scholars. The proceedings were presided over by the Superintendent, Mr. R. McCrum, while the distribution ceremony was performed by Mr. C. J. McKisack. Thirty - four prizes were presented. The Dramatic Society produced Mr. Wilfred Massey's light comedy, "Forced Landing," to crowded houses, on Thursday and Friday, January 25th and 26th. The proceeds were for the Governor's Red Cross Fund, and a sum of £20 4s 3d was handed over to the Fund. The production reached a high standard of merit, and revealed real talent among the members of the Society. It is hoped to produce a 'thriller' type of play, Mr. Arnold Ridley's "Recipe for Murder," on Thursday and Friday, April 11th and 12th. The proceeds on this occasion are to be devoted to the Comforts Fund, i.e., to the provision of comforts for men serving in the Forces of the Crown — these comforts being made up by the members of the Women's League and the Junior Women's League. It is hoped that the play will be as well patronised as the last. Another effort in aid of this Comforts Fund was a Military Whist Drive, organised jointly by the Junior and Senior branches of the Women's League, on February 5th. The Discussion Circle continues its fortnightly meetings on Sunday afternoons. Interesting papers and discussions are experienced. Among recent subjects have been a discussion on Education on January 28th; and papers on The Origin and Development of the Drama (Mr. John Blair, February 11th); Nationalisation of Transport (Mr. Norman Castellano, February 25th); Parliament (Mr. John Radcliffe, March 10th). It is hoped to arrange a "Mock Parliament" between members of the Circle and of the York Street Fellowship on a week-night in April. We regret to record the deaths of three members of the congregation: — Mr. Trevor Thomas, of Helen's Bay; Mrs. Grace Boyd; and Mrs. Frances Reid. Mrs. Reid was among the oldest members of

the congregation, and had a life-long association with the Church. We extend our sincere sympathy to the families thus bereaved. Dr. A. L. Agnew is to conduct services at the Church, on Sunday, March 31st, when special collections are to be taken in aid of the York Street Centenary Endowment Fund. We trust it may be possible to make a substantial contribution, by this means, to an effort which has commanded the respect and admiration of all Non - Subscribing Presbyterians.

York St. N.S. Presbyterian Church Centenary Endowment Fund.

Mr. H. J. F. Orr £25, "Ulster Hall Friend" 10/-, Mrs. E. Waugh £1, Mr. W. McCafferty £1, Mr. S. Patton £1, Mr. Robin Allen £2, Mr. F. McCord £1, Mrs. A. W. Gardiner £5, Mr. A. O. Simpson £2, Mrs. Blythe 12/6, Alderman Wm. Wilton £1, Banbridge Women's League 10/-, 'A Friend' £110, Mr. C. J. McKisack £12, In Memoriam —Miss Jennings £2, Mr. H. Sinton Fayle £1 1s, "Not dead Unitarian" £5, Mr. George McKenzie £5, Mrs. Mc Fadden 5/-, Mr. F. J. Orr £3, Mr. Alexander Corbett £1, Dr. Cicely Waters £1, J. W. and Mrs. McKay £5, Mr. W. F. McMordie, J.P. £5, "Holywood Friend" £5, Miss Anna Warnock £1, Mr. and Mrs. F. Robinson £2 2s, Mrs. J. H. Wells £1, Mr. Eustace Gordon 10/-, Mr. Robert Wilkinson £1, Mr. James Hewitt £3, Miss M. Weatherall £1, Mr. J. Nesbitt £1, Rev. W. H. Towney Tilson, M.A. £1, Antrim Congregation Collection £1 1s, Clough Congregation Collection £5, Mr. James Gillespie £1, Miss McKisack £2, American Women's Alliance (Boston) £2 10s, Miss M. Irvine £5, Alderman H. Midgley, J.P. £1, Mr. J. Goudie £1, Mrs. Chapman £1, Mr. J. H. Blair £1, Mr. J. Radcliff £2, Mr. Wm. Calwell 10/-.

We gratefully acknowledge the above contributions sent direct up to 1st March, 1940, amounting to about £225. Contributions given through members will be publshed at the close of the appeal. The total raised or subscribed is now £750.—A. L. Agnew. T. Logan. G. Hart.

Ulster Unitarian Christian Association.

The Annual Sermons will be preached by the

Rev. C. J. MONTGOMERY, M.A., of Holywood,

in the First Church, Belfast, on

Sunday, April 7th, 1940.

The Annual Meeting will be held on the following afternoon, April 8th.

S. & J. HEWITT

Carpenters, Builders and General House Repairers,

15c CASTLEREAGH ROAD, BELFAST.

Telephone 57043.

— The Unitarian and — Free Christian Men's League.

BELFAST CHAPTER

—:o:—

Meets as announced October to May, inclusive.

OBJECTS (inter alia).

To encourage laymen to take a more active part in the work of the Churches.

To form a bond of union and closer co-operation between the members of the various congregations.

The Committee invite those who are not already members to join. The minimum subscription is 1/-, and further particulars may be obtained from:—

MR. FRANK A. ROBINSON,
"Kenron,"
Holywood,
Co. Down.

Owing to the large number of reports, correspondence, etc., received this month we have been compelled to enlarge the Magazine to 20 pages, which also delayed the publication for a week.

OBITUARY.

—:o:—

Mr. Joseph Bibby.

We regret to record the passing of Mr. Joseph Bibby, of the firm of Joseph Bibby and Sons, Liverpool, who was a contributor from time to time, to these pages, and who has given us valuable help in permitting us to use pictures of which he had the copyright. It was good to receive from him appreciation and encouragement, with the kindly words: "More power to your elbow!"

Mr. Andrew Bradford, Ballycarry.

We regret to report the unexpected death of Mr. Andrew Bradford, the brother of Mr. Samuel Bradford, who had passed away only a fortnight previously.

Mr. Andrew Bradford, a farmer, of Craiginee, Magheramone, was about 70 years of age, and although he had been unwell during this severe winter, yet it was thought that he had entirely recovered, for he was cheerful and active and about his large farm every day.

On the evening he died, he was with a number of friends at the fireside of his home in excellent spirits, and heartily entering into the general conversation—all at once some one turned to look at him and saw that he was dead. It was a great shock. Much sympathy is felt for his three sisters, only one of whom was at home at the time. There are two more in the United States.

Mr. Hugh McMaster, Killinchy.

It is with regret that we record the sudden passing of Mr. Hugh McMaster, at his residence, on February 18th. Though for some time he had not been feeling in his usual good health he was able to be out and about until a few days previously and no one anticipated the sad result. To the bereaved brother and other members of the family we tender our sincere sympathy in their sad loss. Mr. Mc Master belonged to a family whose associations with the Church date back to its early days. He himself was a staunch member and loyal supporter. The funeral took place to the family burying-ground, Killinchy New Meeting House Green, on Wednesday, February 21st. The services in the home and at the graveside were conducted by the Rev. D. J. Williams, a life-long friend of the family, assisted by the Rev. A. M. Bell.

Mrs. Menown, Newtownards.

We regret to record the passing away of Mrs. Menown, the second oldest member of our congregation, which took place on the 11th February, on her 85th birthday. Mrs. Menown had had a life-time connection with our Church, first with the "1st or Old Presbyterian Church," and afterwards with the New Building erected in Victoria Avenue. Twelve months ago she performed the ceremony of "switching on the electric light," the gift of her son to the Church; whilst at the same time she made herself responsible for the complete re-decoration of the interior of the Church. To the poor of the town she was the generous friend, and no appeal for assistance was ever made to her in vain.

CORRECTION—The fourth paragraph "the only restrictions placed on members between the age limits of 16 and 35 being that they cannot vote on questions affecting the government...", should have been "... members OUTSIDE the age limits...".—NORMAN CASTELLANO, Hon. General Sec., Young People's League.

R. W. MOFFETT & CO.

House and Church Decorators,

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ADDRESS DELIVERED BY THE REV. J. GLYNNE DAVIES

on the occasion of the commemoration of the hundredth anniversary of the opening of the Comber Unitarian Church, on Sunday, March 1st, 1840.

Psalm 122—first verse: "I was glad when they said unto me—Let us go into the House of the Lord."

Let us go back in thought to a period one hundred and two or three years ago, and our minds will picture for us a small group of men and women of inquiring mind and forward - looking thought — men and women who had caught something of the spirit and outlook of the "New Light" which had arisen in the firmament of Irish Presbyterianism.

Their religious up-bringing had been in the atmosphere of a narrow and rigid theological system—and their souls were reaching forward towards a broader outlook and a warmer faith.

They realised that the truth of God could not be narrowed down and moulded into a cast-iron dogma, which must remain forever as the infallible word of God. They saw that the path of truth leads ever onward and upward, with its end reaching unto Heaven itself. They were aware, too, that in the measure that men and women followed bravely and faithfully in that path—mind and heart grew stronger and richer in knowledge and in nobility of soul and spirit.

The appeal of the faith they had inherited was to the element of fear in man—fear of the hereafter—fear of hell and eternal punishment. The founders of this congregation realised that the appeal to fear is an appeal to one of the lower instincts in human nature—it is an appeal to one of the baser motives.

The appeal to fear may have its justification in the criminal court—but in the domain of the religion of Jesus Christ, we cannot say that its results have ever been uplifting or refining.

To-day, we do not commend a teacher whose principle of discipline is the rule of force -- corporal punishment and threat of corporal punishment. We know — and we declare, that there is something very wrong in the equipment of such a teacher. The ideal and truly successful teacher exercises discipline by an appeal to the higher instincts and motives in the pupil's mind and heart.

Your fore-fathers in the Faith reasoned similarly regarding the dominant teaching of their day in the religious realm. The appeal of that teaching was largely to the element of fear in man—while the religion of Jesus was Good News—the Good News of a God of love and of a loving Providence which overarches all our lives in time and eternity—it was an appeal to the highest instinct and motive in man.

Well—it was soon discovered that quite a number of people in this town and district were ready to break away from a teaching which laid such constant emphasis on the supposed terrors that awaited the soul of the sinner on the other side of death. These came together and formed themselves into a body of seekers after truth. They found an enlightened and inspiring leader in the late John Miller, Esq., J.P., who had been engaged in the Civil Service.

Mr. Miller hired a room over a carpenter's shop in Killinchy Street and this was fitted out to provide a temporary meeting-house.

A series of lectures were arranged, dealing with the more prominent subjects of current theological controversy. Ministers of liberal views were engaged to deliver these lectures, among whom were the eminent Dr. Montgomery, of Dunmurry; the Revs. Fletcher Blakeley; Samuel Craig Nelson; William Crozier; Hugh Moore and David Whyte.

The lectures were well attended and aroused great interest in the town and district. The new movement encountered much bitter opposition — but its members were men and women of fine character — enlightened and resolute, and the movement grew and prospered.

At the outset—Mr. John Miller was joined by James Andrews, Esq. — a gentleman of sincere piety—of courage and progressive outlook. With these two stalwarts at the head, a congregation was soon organised in connection with the Remonstrant Synod of Ulster.

The little upper-room in Killinchy St. soon became too small for the growing congregation and it was decided to

have a new Church-building erected. And now they came up against their first real difficulty. Owners of land were unwilling to either sell or let a plot of ground for a site for the new Church.

Eventually, a suitable piece of ground in Killinchy St. was leased from the Marquiss of Londonderry.

This was soon withdrawn however—owing to strong opposition. But, here again, we find evidence of the deep and unconquerable earnestness of those pioneers. Upon the site where this Church stood, there was an old wind-mill, and the place was known as Wind-Mill Hill.

I imagine the wind-mill was no longer in use for James Andrews had bought out the ground for the purpose of building upon it a house for himself. James Andrews called the congregation together and informed them that sooner than be defeated in their search for a site, he would make them a free gift of the ground he had bought on Wind-mill Hill. This the congregation gratefully accepted. In addition, the same gentleman contributed the sum of £100 towards the building fund. It was an inspiring gesture and a generous lead to that brave little company.

Other handsome donations followed and the task of building was soon begun.

But when the walls were almost ready for the roof-timber, another disappointment befell them. On the 5th of January, 1839, what is described as an unprecedented storm broke over the country. The force of the wind lifted the wooden top of the old wind-mill, and this alighted upon the new walls, parts of which were wrecked. These had to be re-built, and the completion of building was considerably delayed.

This misfortune was considered by the opponents of the new movement to be a direct visitation from Heaven upon the heretics and a clear and ample justification of their hostility towards them. Well! disappointed—but not dismayed, the damage was soon repaired — the building and furnishing were completed, and the new House was opened upon what is to me a very auspicious date, March 1st, 1840—St. David's Day.

Now—can we imagine the thrill of joy and thankfulness that stirred in the hearts of those men and women, as they entered that door-way on that memorable day? What deep emotions arose within them as they bowed in prayer for the first time in the House they had built to God, wherein they and their children and their children's children might worship the Father in Spirit and in Truth?

After struggle and disappointment, here at last, were their long-cherished dreams fulfilled—after effort and sacrifice, the work of hand and heart was blessed and made real in a beautiful Church.

Here was a religious House, worthy of the deep and reverent thought they cherished of Him, the High and Lofty One Who inhabiteth eternity, in Whose loving will they spent their days and years. It was a moment of sacred and stirring emotion, and we can imagine the wonderful inspiration the occasion brought to them.

We are indebted to the "Northern Whig" for the following description of the new edifice and for an account of the opening proceedings.

"The House is beautifully finished, and from its elevated site, is highly ornamental to the town of Comber. The order of architecture is Graecian Doric. The pulpit is particularly light and elegant, resting on a Graecian Doric octagonal pillar. Behind the pulpit the singers' gallery and retiring room are erected. The pulpit and gallery are hung with handsome drapery, and the furnishing of the whole House is exceedingly handsome."

Some of you, I am sure, are aware, that the pulpit described here was replaced by the present handsome one—but the old one is still fulfilling its sacred and original purpose in our Church at Ballyhemlin.

The opening service was conducted by the first minister of the congregation, the Rev. W. H. Dogherty, and the sermon was preached by the Rev. Dr. Montgomery.

The "Whig" report continues:—"A number of ladies and gentlemen belonging to the Newtownards congregation, under the direction of the Rev. Hugh Moore, occupied the singers' gallery and acted as choir on the occasion—adding the chorus of music to the

solemn services of the day."

Dr. Montgomery delivered a powerful discourse from the 13th verse of the 14th chapter of the Epistle to the Romans:—"Let us not therefore, judge one another any more—but judge this, rather, that no man put a stumbling-block or an occasion to fall, in his brother's way."

"The preacher began by pointing out the melancholy effects of a narrow, intolerant sectarian spirit in religious matters—how it breaks the bonds of natural affection between man and man—how it distracts, disturbs and almost disorganises society. He lamented that this mean and hateful spirit was not confined to the ignorant, but met with support and encouragement among the highest in rank, station, and influence—these used it as the means of attaining the objects of political ambition, regardless of the deep and lasting misery which their unprincipled conduct entailed upon their fellow-creatures.

"Still more he lamented that those who called themselves ministers of the Gospel of Peace were often found exciting the evil passions of the people—setting them at variance with one another, and, by violent invectives against their brethren, fanning the flame of sectarian animosity.

"He earnestly entreated his audience to pursue an opposite course—to be peace-makers—not to return railing for railing, but to ever return good for evil.

"The eloquent speaker then proceeded to re-capitulate and reply to a great variety of charges which are made against the Unitarian Body by those who are altogether ignorant of their opinions, or who strive to impose upon, and abuse public credulity.

"Ministers of the Gospel had not been ashamed to assert and re-iterate from their pulpits the following gross and scandalous mis-representations — such as the Unitarians are Atheists—Diests do not believe in the Scriptures—have a Bible of their own—trust to their own works for salvation—deny the Saviour, and so forth. These, and many other charges were taken up and replied to.

"At the conclusion of the sermon, the Rev. preacher took occasion to allude to the lamented death of the Rev. John Mitchel, of Newry, Moderator of the Remonstrant Synod, who was to have officiated on the present occasion; and commended his virtues and his unselfish life and his calm Christian death, with an unaffected pathos which drew tears from many eyes."

Such is the account given of that memorable service. It is sufficient to make us realise the powerful spirit and atmosphere which pervaded the occasion. He who preached the first sermon in this House was one of the greatest Irishmen of his century—eminent as scholar and writer—beloved as a pastor and in the very front rank as preacher and orator.

It is fitting that we should in a special way, recall the memory of this great man, for he proved a wise and kindly counsellor and friend to that small band which gathered in the carpenter's shop in Killinchy Street.

Now he is with them again, sharing their joys and hopes at the dedication of their new building—wishing them God-speed in the Vineyard of their Divine Master.

And we remember with pride and gratitude that we have in our fellowship here, after one hundred years, men and women who can claim kinship with Dr. Montgomery—men and women who are following steadily in the line of his noble traditions—steadfast in their allegiance to the same lofty principles—men eminent in their country's service—trusted and respected for their sterling qualities of mind and heart. They are the children of Ardara, whence has flowed to this Church a continuous stream of kindness and devotion. James Andrews was one of the first leaders, and, I believe, the first elder of the congregation, and to-day, a descendant—another James Andrews, the Lord Chief Justice for Northern Ireland, is the devoted honorary treasurer of the congregation.

From the first list of members, let us recall other names which are still represented among us—names, many of them, of men and women who have rendered faithful service through many years:—

Davidson, Hanna, Rogan, Ferguson, Frame, Milling, Simpson, Tuft, Galbraith, Osborne, Todd, Robinson, Fisher, Orr, McMillan, Stewart, Wilson.

The names Boyd and Napier are also included in the list and their descendants are still faithful members, though these are known by other names.

There are many things in the story of this congregation which one would like to recall—but this would make our present review unduly lengthy—yet, I should like to mention briefly the memory of the first Communion service in the little upper-room above the carpenter's shop as related to the late Rev. Thomas Dunkerley, by one who was present at that service.

He described it as a touching sight to see that fine old gentleman, Mr. James Andrews, acting as elder of the congregation, carrying the elements round to the small company in that humble place, with tears in his eyes. He called to his mind the gathering of the early Christians in another upper-room with Jesus.

Such is the heritage placed in our keeping—"Others have laboured — we have entered into their labours." Through them it is our glorious privilege to gather here to-day—still "in the freedom of the truth, and in the larger hope of God," to worship their God and ours as Father, Lover, Friend and Guide, in the House which they built and which devoted souls have kept beautiful for us for one hundred years.

And to enhance the glory of their inheritance to us, they have adorned Wind-Mill Hill with trees and shrubs and flowers, which are like sentinels of beauty around this sacred building.

It is a proud and a precious heritage which has been worthily maintained, and as we express our deep and united thankfulness for it—let us also be grateful for the presence among us of a splendid body of young men and women, to whom can be entrusted with sound confidence, its future guardianship and well-being, when many of us have been called to our rest.

May this hundredth anniversary bring to us all a fresh inspiration—and may it be an occasion of re-dedication of service and loyalty as we face another century in its story—a story, let us hope and pray, whose every page may testify of still greater glory and power in what is of abiding worth.

"We love the venerable house
Our fathers built to God—
In heaven are kept their grateful vows,
Their dust endears the sod."

At the commemoration service on March 3rd, 1940, the choir rendered special items of music most effectively. Mr. William Munn acted as conductor, and Mrs. Smyley presided at the organ. The solo, "The Holy City," was beautifully sung by Mr. Harry McCormick. The service was an inspiring experience to the large congregation present.

CORRESPONDENCE.

:o:

Comforts For Our Fighting Men.

To the Editor, "The Non-Subscribing Presbyterian."

Dear Editor,—My hopes to a certain extent have been fulfilled and I have many people to thank for their remembrance of our own men. Meanwhile more names are coming in and every bit of help will be required. There are sixty names on my Fellowship list and many of these are in the Navy. May I say there is a demand for pull-overs—if anyone has navy pull-overs to send I should be very glad. There is a steady demand for socks. I will gladly supply wool to anyone who will knit for our Fellowship men.

Mountpottinger W.L. has sent a third parcel of needed woollens: — First Church: Killinchy W.L. and Miss Quinn of Killinchy are to be thanked for a useful parcel. Mrs. Dick of Ballymoney, sent a magnificent parcel of a complete rig-out for a man in the Army, Navy, and Air Force.

Killinchy Folk Dance Class, organised by the Misses McClements, Mrs. Kelly, and Mrs. Bishop, sent 30/- to the Fellowship fund. Moneyrea friends and W.L., whose honorary secretary is Miss McGraw, and whose hon. treasurer is Mrs. Hugh Frame, brought the handsome sum of £3 1s 6d—the donors being Mrs. R. Dougan 10/-, Mrs. H. Frame 10/-, Mrs. J. D. Davies 5/-, Mrs. A. Lappin 2/-, Mrs. J. J. Stewart 2/6, Mrs. J. Blair 2/-, Mrs. Turkington and Mrs. Fisher 5/-, Mrs. J. Fisher 2/6, Mrs. J. Frame 2/6, Mrs. D. Hill

2/6, Mrs. D. Huddleston 2/6, Miss A. Dougan 5/-, Miss A. McGraw 5/-, Miss M. Frame 5/-.

Then I had a delightful letter from Muriel and Margaret Begg sending 2/6 from their own pocket money. This is surely an example to be copied by those young people who have not too much to spare but are willing to do their bit. First Church W.L. 10/. This month's letters from "The Front" are from Larne men, all with important work to do. They are very refreshing and encouraging.

R.A.F.—"I must thank you very much indeed for your parcel. I hope to have the opportunity to thank you in person sometime . . . the last cold spell we had I began to wish I was overseas —but I guess I am a chap who changes his mind with the weather. I am definitely a non-smoker and have never smoked a cigarette in my life—a good record for a Larne chap, but I can't say I am an angel even if I don't smoke —a chap cannot always acknowledge a gift in wartime—but I can assure you they appreciate them just the same."

R.A.F. (2)—"I thank you for your homely letter and parcel of usefuls—they came as a big surprise — a most pleasant one. They are ideal for the time of the year and I am very, very grateful for the kindness of members of your League. It gives one a grand feeling of pride and satisfaction to know that strangers are concerned for one's well-being in these difficult times."

Army (1)—"I was home for two days and my wife wishes to send her thanks for looking after me so well. I should like to say that so far no one has mentioned that they have received parcels from any outside source except the League—either in France or Great Britain."

Letters like these are bound to create a feeling of kinship—I do hope that as many as possible will unite in support of our Fellowship Fund.

EDITH DAVIES,
Fellowship Secretary.

The Manse, Comber,
Belfast, March 7th.

YORK STREET N.S. PRESBYTERIAN CHURCH.

Dear Sir,—Figures published by our Synod reveal that our Denomination has advanced somewhat in recent years. Standing as we sometimes hear we do for "The Faith of the Future" and the Faith to which all thinking people are undoubtedly coming, there are many who think that our progress might be greater than it is and just as in other Denominations there are places where we seem to be going back and we are in despair when we hear of magnificent Churches, only built a generation ago, now actually in danger of closing.

Some of our Ministers and people seem to regard this state of affairs as due to the spiritual state of the age and the growth of materialism together with the lack of interest in our young people, and I notice our English brethren appear to think that what is needed is a restatement of our religious position together with a deepening of our devotional life. This may be so. To my mind the reason is much more simple and it is high time that it was bluntly stated. Whatever other reasons may exist one reason is plain and it requires no knowledge of psychology and deep meditation to discover it. Our Churches are not succeeding as they might simply because our people will not support them as others support theirs. There is moreover not the slightest excuse beyond pure want of thought and imagination for this and perhaps our ministers are for some reason more backward than others in plain speaking. They seem to imagine that in appealing for the Church they would seem to be asking for something for themselves. Their feeling is creditable to them but unless they will speak who will? Undoubtedly the task is one which laymen should take up in any Church and more especially in ours which is the only one in which ministers are since 1937 without any official position.

It is plain that since we are not large in numbers more should be expected from our people than might be expected elsewhere. Whatever others give, they should give double and since Churches really require so little and we are hardly likely to claim that our people

are poorer than any others, it would not be difficult for many to give four times what they give now. They should also attend twice as well. This again would not be very difficult. Some could treble their attendances and not be overburdened with Church going.

What are the facts. Mr. Orr has declared that Ministerial Salaries are a disgrace. So they are. One half of our Churches cannot expect anyone except an old minister retiring, or a student unable to find another Church, to take them. Ministers who feel that they ought to retire cannot do it. Few students can be obtained and if we do raise some in Ireland we hardly expect them to remain in the country. Yet while this is a fact known to everyone we hear people wondering why we cannot get students and ministers and the people who wonder most are often the chief cause of what they complain about.

Our people are asked to give less than the members of any other church. Their stipend and collection when they come, with a rare appeal which three-quarters of our congregations never hear about, represent all that Non-subscribers are asked to give. Under the circumstances it might be generous. Yet Mr. Orr computes the figure at under sixpence a week which is an average including our most well-to-do people. The figure is actually less. One stipend of £1 often covers a house in which three or four members are grown up and earning their own livings. I have met several peole noted for their generosity whose contribution to their Church is some shillings and the reason given is that no more is needed. That half our ministers are living on the lowest salaries in Protestantism and that they might give to the Sustentation Fund never seems to dawn on them. It is possible that they do not know there is such a thing. That may account for the amazing statement made by Mr. Orr. After one year's appealing one church and two people gave to the Sustentation Fund. One can only repeat it. One Church and two people gave to the Sustentation Fund, with things as they are. Comment is needless. There is no further need to wonder why we are as we are. Either our people are the poorest in Ulster or tney do not care the slightest about their Churches or they do not realise tneir need. If they do not why do they not?

Sustentation and salaries are not however the only things. Our Presbyterian brethren are raising £100,000 for new Churches in Belfast alone. We surely, if we cannot build new Churches, must endeavour to strengthen the Churches we have and well might and gladly might. What are the facts tnere? One magnificent Church only built a generation ago and which might be the pride of any denomination is in danger chiefly of a debt of £600 and the need for a few pounds a year, a sum of money which a country Meeting House might raise let alone a denomination. It has appealed for help in vain. York Street Church has been cleared of debt and rebuilt, and even a small reserve given to it at a cost of £3,000. A fine congregation has gathered there and those who may not think it sufficiently loyal to the denomination should try to imagine what any meeting in Belfast would be without it and so far it has had to concentrate on its own affairs having had to raise the almost unbelievable sum of £600 every year for the past ten years and often more. I have solemly warned this denomination that unless something is done now to secure that Church, and oh how little is required, it will be lost with all its people and all that it means and may mean and all that has been spent in it. While thousands of pounds have been given to build orthodox Churches in the same district, Non-subscribers are asked for a trifle to secure as fine a Church given to them with not twenty of them able to say they have been asked for a shilling towards it. After an appeal out for one year I would draw the attention of your readers to the list published elsewhere. It includes about thirty Non-subscribing names representing £200. Over £100 of that sum given by one individual and £50 given by a dozen more. A few pounds may have been given outside these direct contributions from members of our Churches. £500 has been given to a Non-subscribing Church by outside friends. Such is the result of perhaps

the only experiment in church extension which has been or may be in our midst for 50 years past or to come. Yet in other denominations thousands of pounds are given to such work even in the hope that it may succeed and where it is less needed.

I write this not from any connection with the church in question. Were I not connected with it I would write much more. What encouragement may I ask is given to our ministers or to any minister to labour and sacrifice and even sacrifice his own small salary for a denomination so indifferent, above all in a denomination where he is considered only a paid if underpaid official?

There is more hope for our Church to-day than ever there was. People will come to us. Where a stranger was once an unusual sight in our churches we can see city congregations made up of strangers while the people who belong to them cannot attend them. It is at the same time a sign of the reason why we fail and the reason why we might succeed. After two hundred years of struggle are we going to fail in the sight of victory through utter apathy and want of thought?

If every Non-subscriber would double his or her contribution to the Church. If every Non - Subscriber would resolve, as any person with a spark of loyalty would, to attend a little better, two things which could be done to-morrow, we should see the Non-subscribing Church flourishing beyond our dreams. Ministers would take fresh heart. They would work better and preach better. Better congregation would bring better congregations and these bring better congregations still. Students would come forward to serve the Churches in which they were born. Our Church would LIVE.

No farm, no business, no organisation of any kind can flourish without an effort to make it flourish. No Church can flourish however popular its gospel by its people dropping in once in a while and contributing a few shillings a year, which is all that the majority of Non-subscribers do or think they ought to do. I know of no organisation where such a little effort, one which no one would find a burden and many would find a joy if they would make it, would mean so much.

Can that effort not be made?

Yours, etc.,

A. L. AGNEW.

PSYCHO-ANALYSIS AND THE JEWS.

Sir,—I have no liking for newspaper controversy, and have hardly ever indulged in it. But the letter appearing in your last issue over the name of Capt. A. G. Pape was of so mischieveous and deplorable a character that I feel bound to challenge his assertions.

It was the more unfortunate in that the letter was not printed like a letter, with the usual letter heading, but more like an article, giving an appearance of editorial acceptance and approval. Moreover, the letter had a whole page, and that the final one, to itself. It would, I think, be unfortunate in the extreme if some casual reader should take up your March issue and imagine that the views expressed by Capt. Pape were those held by Non-Subscribing Presbyterians.

The letter was, as a whole, a particularly glaring example of anti-semitism. Capt. Pape attacked psycho-analysis, the Christian religion, education, and free-masonry, all on the ground that they were "controlled" by Jews. Even if this were true, it would be no reason for condemning these things outright; psycho - analysis, Christianity, education, and free-masonry, must be judged on their individual and intrinsic merits. But Capt. Pape gave not one shred of evidence for his bald assertions that all these (and apparently the British army also) were run and controlled by Jews.

When, for the moment, the Captain attempted to descend into the realms of fact, his statements were a tissue of absurdity and ignorance. Psycho-analysis, he says, was designed by Jews to enslave Gentiles! He speaks of psycho-analysts using hypnotism; but if he had read a single authoritative book on the subject he would have known that no psycho-analyst will use it; Freud himself could find no terms severe enough in which to condemn its use (there were historical reasons for this). Capt. Pape writes that he has

seen "many patients off their heads" through being treated by psycho-analysis. But I challenge him to produce one such case. Diagnosis of mental disorders is very difficult in the early stages, and it sometimes happens that a patient who is already incipiently insane is taken to a psycho-analyst for treatment. Freud and his followers frankly admitted that psycho-analysis will not cure a real psychosis (insanity). When, therefore, in such cases the patient later develops an advanced insanity, this is not the result of the psycho-analysis; it would have developed in any case. Even those who most disagreed with Freud were struck by his scrupulous honesty; his scientific earnestness, and his humility and courtesy in face of antagonism and attack (often of a prejudiced and ignorant kind). For Capt. Pape to sweep him into limbo in the way he has done, is not only to wrong a fine scientific pioneer, but an example of culpable and ignorant prejudice.

With regard to finance—the Captain tells us that orders are given to our own British Government by Jews in Moscow (and elsewhere)! But again there is not one shred of evidence which he produces. Equally, according to him, all the British political parties—Tory, Liberal, Labour, and Communist—are under the control of Jews! Even the British army, apparently, is used for the benefit of these same Jewish plotters!

The good Captain, like the Queen in "Hamlet," "doth protest to much." His very exaggeration gives away the emptiness of his case.

But I should not have ventured into your columns if this were the sum and substance of the matter. There are three grave considerations which have urged me to write:—

(1) Whenever we try to explain all our troubles and misfortunes by reference to one single cause (whether it be Jews, or Capitalism, or Socialism, or what not), we cease to question our own motives and past conduct; cease to profit by experience; and cease making any real and heroic effort to shape the course of things better in the future. Capt. Pape is really the unconscious victim of a persecution - complex, and such a complex means stagnation in the realm of thought and conduct.

(2) The end of such a road is a desperate attempt to avenge ourselves upon our supposed arch-enemy. That is what has happened in Germany. All the evils from which the nation suffered have been attributed to the Jews, and the results we know in the horrible persecutions and atrocities that have been inflicted on that luckless race. If many people here and in England believed like Capt. Pape, similar brutalities and atrocities towards the Jews would not be long delayed.

(3) Capt. Pape's mentality (I am sorry to have to write it, is definitely anti-Christian. For he has a "race mentality." He has a parochial mind. But to have "learned of Christ" is to have entered into a larger place, "where there is neither Greek nor Jew, Barbarian, Scythian, bond, nor free." All narrow domestic walls are broken down; all ugly divisions and separatisms have disappeared. "In Christ there is no east nor west," but an embracing fellowship on the simply human level, open to all men of sincerity and goodwill.

I am sorry to have to write so severely, but it is impossible to do otherwise. I can only hope that my letter will do something to counteract the evil influence of Capt. Pape's communication, and serve to make clear that the Captain was not expressing the views of Non-Subscribing Presbyerians.

Yours truly,
(Rev.) REGINALD W. WILDE,

WHAT IS TRUTH?

"What is Truth? Shall I reply otherwise than with the Silence which our Lord the Christ Himself invoked? Or may I just suggest that Truth is that which leads us from a lesser into a larger light? Truth is that which beckons us on our way, which calls us to dynamic movement. Truth is only "truly" Truth when, having satisfied us, it ceases to satisfy, when it causes us to long for light more splendid than the light we have. Never did Goethe know Truth more than when he said: "Light! More Light!" — G.S.A.

BROKEN BLOSSOMS.

By The Rev. F. H. Aldhouse, M.A.

"ETHELBURGA!" Bishop Brockley cried, "this is wicked! you have routed up a whole bed of tulips and eaten the bulbs which came to me direct from Holland. Aren't you ashamed?" Ethelburga, a very large Yorkshire sow showed no sympton of such feelng and, uttering a cheerful grunt, she made a dash for another tulip bed. The Bishop opening the hall door called "James! jemima! see who is here."

Two King Charles spaniels bounded out furiously and, yapping and snapping, speedily made the unwelcome intruder retreat in disorder towards a gap in the hedge through which she had come.

"I must have that stopped up at once or she'll be back again," the Bishop thought, as he went down the avenue hurriedly to get a worker there to do it, James and Jemima running ahead. Suddenly both dogs stopped and, turning tail, raced for home. Jemima looked up into her master's face as she passed and uttered a plaintive whine.

"What on earth is the matter with the dogs?" the Bishop thought, "can something else be coming here? It can't be cattle or men; could a mastiff from Colonel McShane's have got in? No it's too far away, and I think they would have barked to tell me. Now I see some girl coming, Biddy Corway I believe, but she can't have frightened them. Ah, good morning, Biddy. Did you see anything unusual on your way here? Something frightened my spaniels in a way I never saw done before."

The girl stood looking at Dr. Brockley with great wide open eyes which seemed unwinking, and without moving her lips, spoke. "Maybe it was me, my lord."

The Bishop looked hard at her. "You look very ill, my child, and all tousled and upset. Have you had an accident or what is wrong?"

"I was drowned in the Liffy about two hours ago and I want to speak to you."

"You should not have such morbid fancies, my girl. You certainly seem to have been in water, but——" The Bishop turned his ring upon his finger and looked at her again. "Why, my poor child, I see you are speaking the truth. What can I do? How did it happen?"

"I was pushed in, my lord. Does the power of the Church reach to the Beyond?" "Both to the living and the dead," the Bishop solemnly answered. "Then I wish to confess to you, most Revd. Father." "Come to my private chapel."

As he went with his invisible companion a boy sweeping up leaves felt a cold breath upon his cheek as his master passed by, and trembled with a fear he could not name.

The absolution was pronounced; "and moreover I wish to say he did not mean to harm me really, it was his temper He thought I would tell the girl he deserted me for, and he would lose her and her twenty cattle. He made a grab to catch me when I was falling, and he can't swim I came back more on his account than my own"

"You are very forgiving, my daughter. It is the old, old story of an ignorant trusting girl and a heartless pleasure seeker. But at least it was not a murder, Deo gratias."

"What was me is caught in the salmon weir. I saw it there and at first thought I was looking at my own reflection in the water till I saw the hair was floating about like weed in the current."

A knock came to the chapel door. The Bishop look out at the window. "Why here he is: Barry Graydon. You can withdraw to the organ loft."

A young man nearly as wan as the apparition entered. "Pray hear me, my lord, I wish to make a confession." "Kneel there, my son."

The absolution was pronounced. "I wish to swear in the presence of God, if Bedalia was alive I would marry her, for now I know that I love her and her alone. I was talked into the other entanglement by Uncle Ned. You know how he loves cash, my lord."

"Yes, but it is a vice you are not free from yourself, Barry, my son. And supposing Bedalia drifted ashore somewhere, you promise me in Christ's name you will make right the wrong you have done her." "I promise and swear it, right Rev. Father in God." "Now I can help you my son," Dr. Brockley said.

(To be concluded next month.)

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* * *

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